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MEETING OF THE NATIONAL CONFERENCE.

The third session of the National Conference of Unitarian and other Christian Churches was held in New York, beginning Tuesday evening, Oct. 6, and lasting till Friday afternoon, Oct. 9. An official report of the proceedings will be published by order of the Conference, which will embody such portions as will be most important for permanent record; and those who desire to see a more complete account will find in the successive numbers of the "Christian Register" of Oct. 10, 17, and 24, a verbatim report of almost all that was said. We shall, therefore, in this Journal, attempt a general account of the Conference, with such suggestions as may occur to us upon the various topics presented and acted on; referring to those other reports for what we may omit.

ITS GENERAL ASPECT.

And, first, we must allude to the size and character of the attendance, as a thing of great significance and importance. The cost of the journey to New York, and of spending several days at a hotel, was a more serious ob-

stacle than, perhaps, the managers of the Conference were aware. We received many letters from ministers and delegates most deeply interested in the Conference, who were absolutely prevented, by this consideration, from being present at the meeting. Taking this fact into view, the unprecedentedly large attendance may be regarded as the most unqualified testimony to the active interest on the part of our people in the affairs of the denomination, and their deep sense of the importance of the opportunities which it was the purpose of the Conference to discuss. We have called the meeting unprecedentedly large, because, whatever may be the official return in regard to the number of delegates present, no one can doubt, that, including representatives of our parishes who attended, not as delegates, but simply as spectators, and who were drawn to New York by their interest in the occasion, the assembly was larger than on either of the previous meetings of the Conference.

The first exercises of the Conference were held in the new Church of the Messiah, whose richness and beauty won general admiration; and the rare adaptedness of which to the purposes of such a meeting, made every one rejoice, when, on the second day, it was decided to leave the uncomfortable Irving Hall, which the committee had provided, and to accept the offer of this church for all the meetings of the Conference.

The opening sermon on Tuesday evening was preached by Rev. H. W. Bellows, D.D., on "The History, Position, Opportunities, and Duties of the Unitarian Denomination." The preacher, by his choice of subject, harmonized with the whole spirit of the Convention, which, in every way, evinced that matters of speculation, however important, were, on this occasion, to be held subordinate to the great practical issues and duties of the day; and

the sermon grappled directly and fearlessly with the topics which were to be mainly discussed.

On Wednesday morning, after the opening address by the President, Hon. T. D. Eliot, and the Report of the Council, presented by Rev. E. E. Hale, the topic of Local Conferences was introduced by a report from Rev. Wm. G. Scandlin, Secretary of the Worcester Conference.

LOCAL CONFERENCES.

Perhaps no subject was regarded by the Conference with more interest than this. This attempt at the organization of the denomination had been all made since the meeting in Syracuse, where the idea was merely suggested, and referred to the Council; and was probably regarded by the majority present as visionary and impracticable. The Council, at its very first meeting after that Syracuse Convention, began to mature plans for such an organization, and to initiate movements towards carrying them out; and now Mr. Scandlin was able to report fourteen (or, counting the New-Hampshire Association and the Maine Conference, which both existed before, but which are essentially the same in purpose and methods, — sixteen) Conferences fairly organized and efficiently at work.

These Conferences have held stated meetings, which, in most cases, have been full of interest and of important practical results. The first result has been the marked reanimation of the individual societies from the life and earnestness enkindled by these gatherings; but, besides this, there have been adopted, in many of the Conferences, measures and methods of practical work, which are of much promise. In some, the Secretary, or other person, has been employed as missionary of the American Unitarian Association and of the Conference combined; acting under the joint direction of both, superintending and

organizing and carrying out various operations for the good of the cause within the limits of the Conference.

All the operations of the American Unitarian Association have been conducted with reference to the Conferences. The Secretary of the American Unitarian Association has been in constant correspondence with these local secretaries, and consulted them upon all matters within their cognizance. The purpose has been — and much progress has been made towards its realization — to have the agencies so systematized, that whenever application is received at the office of the Association for pecuniary aid to a society, or for assistance in securing a pastor, or when an opportunity is reported for missionary effort, or when any one of those calls for service is received, — the number and variety of which no one can comprehend who is not actually in the office of the Association, and which can be only imperfectly attended to by any one central officer looking over the whole field, — the matter may, if necessary, be referred to the Secretary of the Local Conference in which the matter lies; and that he, conveniently situated and able to give it personal oversight, shall investigate it, and report upon it, and be the medium of whatever action is decided to be wise.

On the other hand, as stated in the report, the Local Conferences have, in some instances, so systematized the collection of funds for the Association and for other purposes, as to give reasonable expectation that this shall be sometime effected with the precision and the completeness which the work requires.

We will not anticipate, by any further details, the report on this whole subject which is about to be prepared by a committee appointed by the Conference. We desire simply to record one fact which will help to illustrate and to confirm any assurance which was given while this topic

was under discussion, in regard to the substantial interest and reality of the whole movement; viz., that, since the movement for organization was begun, five meetings of the Local Secretaries have been called for the purpose of consultation; and these have been attended by an average of twelve out of the sixteen secretaries, widely separated as they are.

ITINERANT MISSIONARY PREACHING.

In connection with the discussion on Local Conferences, a paper was read by Rev. C. B. Ferry, Secretary of the New-Hampshire Association, on the subject of "Itinerant Missionary Preaching." He made, first, a startling statement in regard to the great proportion of the population, even in New-England towns, who attend no religious ministrations. Two-thirds of the inhabitants of the State of New Hampshire, according to his estimate, are wholly outside of existing churches. He spoke of the relation of the Orthodox churches to this state of things, and then proceeded as follows: —

"I propose to bring about a change for the better, by giving the gospel feet, and sending it forth in the true simplicity of Christ. In other words, let each preacher's parish be found in half a dozen towns, and let it embrace a thousand people instead of a hundred or two hundred, and so let him be liberally paid, and let his people be richly fed with the bread of God at the same time, out of the fulness of a great soul, at least once a month. My plan is simply that of an itinerant or circuit ministry, by which the demands of both the people and the ministers shall be met. The people shall have ministers whom they will love to hear, and, therefore, will feel willing to support liberally; and the ministers shall receive a sufficient compensation. Let three or four, or even more, towns, unite themselves into one parish, and call a good, strong man to preside over them ecclesiastically, and break the bread of life to them, — preach in each town

once a fortnight, or once a month, as circumstances would permit, — and let him be the recognized minister or bishop of that district. I would not call him a missionary, or, at least, I would avoid the meaning usually attached to that word; for it does not give us sufficiently the idea of permanency. I would have the circuit preacher just as permanently settled, by ordination or installation, over his charge, as any minister among us is over his city or country parish; the only difference being that the circuit minister's parish extends over a wider territory than that of the local minister. . . .

"It would be impossible for any strong, thoughtful, earnest man to plant himself anywhere in our Northern States, and not find enough to do, and a sufficient compensation for his labors, within a circuit of twelve miles. There are in my own vicinity no less than five towns, right about me, with closed churches in them; two of them are Universalist churches, and two Orthodox. What is to hinder my taking a colleague to myself, and, by giving up my afternoon service at home, holding regular services in all those churches, and collecting regular congregations, and organizing them as such, and as churches, — we two working together for that purpose? So possible has this plan seemed to me, and to a friend of mine who proposes to work with me, that we have actually determined to carry it into execution; thus carrying on, as we hope to do, the work of five ministers instead of two, provided that each place had its own minister. . . .

"The Methodists have set us an example in missionary enterprise to which we shall do well to give heed. And now that Liberal Christianity is coming out from the half a dozen cities in which it has been nursed and confined for the last half-century; out from its parlors and studies, where it has grown a whitened and delicate thing; out from the hands of the few, and is fast assuming the character and proportions of a faith for the millions, and a hope and consolation for a nation of fainting and dying men and women, — it becomes us to adopt such methods for its wider diffusion in the world as shall be in keeping with the commission we have received by virtue of possessing it from the Master of souls. . .

"Besides the plan indicated in regard to circuit preaching, it

seems to me it would be practicable and very profitable to have what might be called mass meetings, at which our best preachers shall be heard. What we want is to get the masses together. And I know no reason why they cannot be got together in vast multitudes in the country, as well as in the city; nor why the whole country, from centre to circumference, may not be made all alive by the good news we bring, and the gifted tongues we have. Why may not much more be done by these great truths of ours, which, in this time of national regeneration, are just beginning to show their true character, and their perfect adaptation to this New World? Why may not more be done by these to lift the cloud which has so long rested like a nightmare upon the heart of the world, to reclaim from a semi-barbarism a vast multitude of our fellow-citizens, and to make this nation, indeed and in fact, a free, a loyal, and a thoroughly religious people?"

We have quoted thus fully from this report, because it discusses one of the most important among the practical problems connected with our plans of effort. To some extent the very methods suggested by Mr. Ferry have been already inaugurated; and their success confirms his anticipations. Our own experience and observation leads us to believe that, with some modifications, his plan can be systematized and made very widely effective.

Perhaps this is as proper a place as any in which to submit the plan which lies in our own mind, not essentially differing from that of the report, but making, perhaps, more clearly feasible the results which it suggests.

1. We would have the Secretary of every Local Conference act as a general superintendent and missionary for his district, receiving for this service a salary from the Unitarian Association, and giving to this work a stated portion of his time.* In some cases this has been

* We prefer this, whenever practicable, to Mr. Ferry's plan of having a general missionary besides the Secretary.

done; and where, as in Maine, this officer has no parish, and devotes his whole time to such duties, it is easily arranged. It would undoubtedly be well if in every Conference one should thus be appointed and give his whole time; but as matters now stand with the dearth of suitable men, the secretaries will generally be settled pastors; and the difficulty presents itself that the parishes will not wish their minister to attend to other than their own work, and that ministers themselves have not the time or strength for this added service.

Our remedy is this, — and we think it solves several other problems besides the one in hand: Every Secretary thus engaged in the extra service shall have associated with him an assistant, as Mr. Ferry suggests, who shall be competent to supply his place when he is absent from his own pulpit, shall preach in the new places where services are organized, shall attend to the circulation of literature, and, in general, under the direction of the Secretary, shall assist him in the work as opportunity may offer.

This will require some funds; but we see no way in which our money can be better expended. It will also probably be distasteful to the parishes over which the Secretary is settled; but our whole denominational action now is going to require concession and unselfish co-operation on every hand; and perhaps even societies that might otherwise reluct, may consent to the plan if this increase of compensation and the enlargement of his field of labor shall make their minister content to stay with them, when he might else be called away to some other post.

There is yet another advantage in this plan which we regard very important. We have never yet been able to utilize all our material as a church. And at this very day, when there is so loud a cry for more ministers, there

are valuable and useful ministers who are unemployed. Some of them do not desire a regular settlement, but would gladly enter on an engagement for a few months or a year. Others who do not succeed in securing a settlement would be very acceptable and effective as an occasional supply. One of our ablest and most successful ministers who for a while had a young, inexperienced man stationed with him as an assistant, told us that by this he regarded his own sphere as literally and exactly doubled, and thus this young man really accomplished the purpose and work of the ablest and best; for the parish throve equally well with the portion of time given to it by the pastor; and he, by means of this assistance, was enabled to duplicate the sphere of his own personal labor.

There are many who, or one reason or another, are not likely to find a permanent settlement, who would be well adapted to such service as this, and we wish they might be so employed. At present, the number of unsettled ministers, whatever may be the cause of their failure to be settled, is not only the occasion of constant regret, coming from the interest in the men themselves, but is a serious hinderance, in other obvious ways. They welcome every prospect of variety in our methods, by which every variety of gift can be made available.

Mr. Ferry advocates, also, a systematic missionary effort, on the part of every settled minister. This has been, to some extent, tried in his own State. The whole State was districted by the officers of the New-Hampshire Association; and each minister had a district assigned to him, within which he should do missionary work as opportunity might allow. We have watched this kind of effort, there and elsewhere, with great interest, and have co-operated with it in every way, and have increasing confidence in it. But we refer to it now espe-

cially to say that this may give increased occasion for the employment of assistants, as already proposed; inasmuch as many of these ministers may find occasion to use, with advantage, the help of an assistant or associate, at least for a portion of the year, in connection with such missionary work.

There is another, and we think it a very important, suggestion in regard to the feasibility and advantage of this use of assistant ministers, which we shall defer, because it will come more fitly under the head of Theological Schools. But, in anticipation of it, we ask that the attention may be fixed here to the fact that there is something in this *employment of assistants*, who shall work along with and under the direction of our Local Secretaries and many of our settled ministers, which is worthy of serious consideration.

Before we leave this topic, we wish to say, that, in addition to all this (or rather as part of this general method of missionary effort), we hope to see more efficiently carried out the system of lay preaching and lay ministry which was favored by many of the speakers at the Convention. We have many instances, in the experience of the last two years, to illustrate how valuable and important an element we have here for the furtherance of our cause.

THEOLOGICAL SCHOOLS.

The next subject before the Convention was our Theological Schools. First, Rev. R. Laird Collier presented a paper full of general suggestions in regard to ministerial training, and especially advocating the removal of the Meadville school to Chicago. This proposition, after discussion, was referred to a committee, and will receive complete and immediate consideration. We therefore

refrain from any comments upon it now. The importance of the subject will be realized by all.

Rev. Dr. Gannett, then, on behalf of the committee appointed at the meeting of the Alumni of Cambridge Divinity School, presented a plan for combining that school and the "Boston School for the Ministry."

It is proper to say, that these resolutions, and the report of Dr. Gannett, are still to be brought before the Alumni of the Cambridge School at their next annual meeting, where they were instructed to report.

Resolved, That a union of Boston School for the Ministry with the Divinity School of Harvard University, if it could be effected with a proper regard for the special purpose which each School has in view, would be productive of mutual benefit.

Resolved, That the arrangements for such a union could, probably, go into effect with most advantage a year from the present time.

Resolved, That the following scheme be proposed to the Faculty of the Divinity School, with the request that, if it meet with their approval, they will submit it to the Corporation for their consideration, viz.:—

1. There shall be a theological course, extending through three years, at the end of which those students who shall have spent three years in the School, or shall have been admitted in advance, and shall pass a satisfactory examination, shall receive a degree of Bachelor in Divinity. Any student having satisfactorily completed this course, who shall waive an examination, may receive a certificate of honorable graduation.

2. Students may be admitted to the School for a period of not less than one year, who shall pursue such studies and attend such exercises as the Faculty may prescribe, and shall at the end of the period receive a certificate stating the length of time which they have spent in the School; or, on a satisfactory examination, shall be entitled to a certificate of graduation.

3. Students may, at the discretion of the Faculty, be admitted to the special or limited course without a knowledge of the learned languages.

4. Persons who may not be prepared for entrance on either of the courses in theology shall be furnished with preparatory instruction in connection with the School.

5. A course of study shall be prescribed and instruction provided for those who may wish to remain in connection with the School a fourth year, as Resident Graduates.

6. Provision shall be made for an instructor, in addition to the incumbents of the present Professorships, who shall reside in or near Divinity Hall.

7. Persons not connected with the School may be invited by the Faculty to give instruction gratuitously, or for a proper compensation.

8. The Local Conferences of Unitarian and other Christian Churches shall be invited to furnish aid in carrying out the plan here proposed for an increase in the number of both instructors and pupils in the School.

9. The students shall be encouraged and assisted in spending that part of the year not included in the Terms of the School with ministers having parochial charges, or in such employment as may be a training for the practical work of the ministry.

Resolved, That the chairman of this committee bring the subject of the union of the two Schools, as presented in these Resolutions, before the National Conference, to be held in New York, October 6th.

After a short discussion, it was voted to be inexpedient to unite the schools. We cannot but feel, however (especially when we remember the smallness of the vote, showing that many felt unprepared to decide), that this action of the Conference, whether wise or not, ought to be regarded as no bar to movements now under consideration by the friends of the two schools. And here, again, we shall presume to turn aside from a record of the doings at the Conference, and give, instead, some thoughts of our own upon this important subject. As one of the committee on behalf of which Dr. Gannett spoke, we are in favor of a union between the two schools, and on he following grounds: —

First, on the ground of economy. And by this we do not mean economy of money. That consideration ought not to weigh much against so imperative a demand as that which comes from the need of more and better ministers (though we confess that, when we see how opportunities multiply, and how contributions lag, the question of money is by no means to be despised). But we mean, chiefly, economy of labor. It does seem wrong to expend on a class of four, or even of seven, the best strength of our ablest men (as is being done in our schools to-day), when each one of the Professors could teach, with even more ease and comfort, a class twice as large as would be made by both schools combined.

So serious a matter does this question of economy appear to us, that in the very face of the present enthusiasm and success of the Boston school, we have ventured to predict that it cannot be relied on as a permanent institution. And we predict this, not because we doubt, in the least, the persistency or self-sacrificing spirit and zeal of the men who are so nobly carrying it on; but because we see so many other duties and opportunities which claim their service. The denomination hardly comprehends the variety of demands upon these men, aside from their parish labor. At this very Conference, for example, an extended system of theatre preaching and missionary work was ordered as one of the things which must not be neglected; and these teachers in the Boston school are persons who will certainly be called on for just as much of this, and a score of other kinds of work, as they can possibly do. We must consider well, in this crowding mass of opportunity, how our scanty material can be best disposed.

We are ready to admit, that, on the other hand, by uniting the schools, we shall probably, at first, lose in the

number of students. We do not doubt that more students will come to three schools than would come to two. But we think that the difference will be less than is supposed; provided the new school, formed out of the union, is made so superior in excellence as to combine the attractiveness of both; and provided, also, some such energy is shown as has been exercised in connection with the Boston school in making its existence known, and summoning students to its privileges. We shall presently speak of this point again.

Let us come now to the nearer consideration of the subject, which involves an examination into the distinctive character of the two schools. The Boston school originated in a blaze of impatient enthusiasm on the part of Mr. Hepworth, such as a prophet might have felt, when he looked at the pitiful supply of men preparing for our great harvest-work, and when he thought how many aspiring and true young men there are in the land who might, if he could reach them, be directed to the Christian ministry; and, with a noble confidence and resolve he said, "Help him who would, he would start a movement;" and he boldly proclaimed that he would guarantee the opportunity of preparation to any who would come to him.

But there was also in his mind — and, when the plans of the school came to be matured, this developed itself more and more — a purpose to have in this new school something that should avoid certain things in the character of the school at Cambridge, which had been the occasion of criticism on the part of many friends of the cause of ministerial training. Especially two things should be insisted on: first, that, whereas at Cambridge a degree of preparation in Latin and Greek was made a requisite for admission, here there should be a place where young

men could come who had no preparation but that of a heart full of religious fervor, and lips burning to speak; and, secondly, that, along with the scholastic and intellectual training of the class-room, there should be some means of practical preparation, by an actual participation in the work of the profession, under the guidance of the professors.

Now we are not going to consider how far the Cambridge school has been unduly accused in these respects. It has been many times explained, and with correctness, that its lack or its rigidity has been greatly exaggerated. Neither are we going to consider how far the new school has been wise in the details of its plan, and successful in its results. We simply note the fact that the schools have come to represent the two widely different theories of theological instruction, and are understood to be designed for different classes of men; and some of those whose judgment we most respect, oppose the union, almost wholly on the ground that we want one school to give purely intellectual advantages for the study of theology as a science, — to make thinkers and theologians, — and another for the training of ministers.

Our own convictions on this point are so strong that one of the principal grounds on which we favor the union is to prevent any such separate methods and aims. We want able theologians of course, as truly as we want preachers or pastors; but there is no necessity for such differences in method and surroundings as some suppose. We do not believe that Channing or Parker or Edwards were any less able as theologians because of any practical sight they had of the application of theology to the life. Nor that John Wesley was any poorer preacher or less fervent worker because of his having ranked among the first in the studies at the University. When it comes to

the period after leaving the school it is different. The distractions of an active ministry may prevent such a close devotion of all the faculties to study and thought as this great subject of theology demands; and we hope the time may come when those who are fitted for it may be enabled to give their lives unreservedly to its pursuit. But there is no need of counting years so closely as to begin this exclusiveness in the schools. Besides, it frequently happens, and perhaps it is usually the case, that those beginning their preparation do not know whether their tastes will lead them to the one or the other direction.

This, however, would only show the needlessness or the embarrassment of such separate and distinct methods of training. We go further, and say that the separation would be injurious. The two classes of men would act healthily on each other. The future theologians would be helped by the warmth and the practical earnestness and aims of those who were trying to fit themselves to be useful pastors and ministers. And, on the other hand, it is a wholesome thing for those who are to be chiefly engaged in practical work to learn respect for those studies which they themselves are never to have the opportunity to pursue. We should greatly fear that, if you have one school for purely scientific theological training, and one for practical ministerial training, the one will be cold and dry, and the other superficial, and both conceited; — one with the conceit of the intellect and proud in the possession of the last German book, the other conceited by its possession of popular gifts. It would do good to the one to see the ingenious arguments of this "last book" judged by the common sense of a practical man; and it would do good to the other to learn the humility which must come from contact, even if only

through the atmosphere of a University, with the great masters of thought.

For these reasons among others we have favored a union of the schools. But there is one consideration more: We yield to none in our appreciation of the Boston school. It has been a splendid success. But, if it lasts ten years, all its other service will not be so great as what it has already achieved. First, in awakening the sluggishness of our religious community on this subject of such vital interest; and second, in vindicating the importance of the methods it was based on, and in making it certain that they shall be recognized and their principle adopted in every school for ministers which our denomination will support. We wish to take advantage of both these things; and would seize on this favorable moment, in order to make a school that shall be worthy of our best confidence and of the cause we love.

Some one at the Convention feared that if the school were at Cambridge, it would be hampered and controlled by the College Corporation. In answer to this, it seems to us enough to say, that the Boston school is not *obliged* to suspend; and we should trust it never would, unless it is *first agreed and made certain* that, in the new one to be formed, every thing is right; especially that there shall be satisfactorily incorporated the principles which this Boston school has proved to be wise; and — in order that it may be really and truly and unmistakably a *union of the two schools*, and not merely a modification of one, and a relinquishment of the other — we should hope, beside, that some of the men who are identified with the Boston school, perhaps Mr. Hepworth himself, should be transferred to important positions in the management of the new one.

Then only let the interest which attaches to each of the

schools be combined, and the friends of both conspire together, and we shall have what we have never yet had, and what our denomination and our cause suffer for, more than any of us know.

So much for the question of uniting the schools. We desire now to submit a plan which we urged in the Committee, and for which we ask consideration.

We proposed to add to the above plan, submitted by Dr. Gannett, the following resolution: —

Resolved, 1. That the regular exercises of the School for the year shall be comprised in one Term, of six months, from November to May.

2. At the end of the Term, every student shall have assigned to him a course of study (including both the study of Text-books and the preparation of essays upon topics designated); and a satisfactory examination upon such prescribed studies and exercises shall be a condition of re-admission to the School the beginning of the following Term.

3. So far as practicable, the interval between the Terms shall be spent by each student under the immediate care of some settled pastor; — aided by him in his studies, and performing, under that pastor's direction, such missionary service as his degree of preparation and the opportunities of the place may allow.

The principal object of this resolution, it may readily be perceived, is that which is prominent in the purpose of the Boston school; namely, in order that, along with the instruction and discipline of a school, there may also be given opportunity to obtain some familiarity with the practical work of the ministry. And, to illustrate the method of it, we recur at once to what was said in the earlier pages of this journal, in regard to the employment of assistants by many of our settled ministers. We know many of our best country ministers who would agree to-day to take one or two of these students for the six months of every

year, guaranteeing to them his best help in the oversight of their studies, and arranging missionary work such as should be profitable to them and serviceable to the cause. Of course the intention would be, that the service rendered would be of such value that the expenses of the student should be paid either by the Unitarian Association or from some other source.

And, by the way, this matter of expense is one of the good features of our plan. Under the present system, the student has to provide in some way for the expense of twelve months in every year, the vacations being hardly available for earning or saving much. By our proposed change, he has only to provide for six months of the year, and probably in the other six months he may, without neglecting his duties, lay up something towards the rest. This consideration is of no small consequence, so long as a large proportion of those who enter the ministry are poor.

As to the kind of service which the student may perform, we will not stay to designate at length what it may be, nor should we even suggest it, except that some have assumed that it must be to attend to the settled minister's own pastoral work, and they have said, that they should not want the young and unknown assistant, instead of their own minister, to come to their own sick-bed. We would barely mention one possible opportunity. Our attention has been lately called to the fact that, throughout New England, as a rule, the town poor-houses are as utterly neglected by the people of the community as if we were all barbarians. Now if the student should interest himself there, and try to enlist some young men and women of the place in regularly visiting and ministering to the inmates of the poor-house, he would accomplish much good, and at the same time would

learn much in the way of organizing benevolent action, when he has a parish of his own. This is merely one out of a score of similar ways in which, without trespassing on the minister's parochial sphere, the student might do valuable service, and gain valuable experience. Then, if he should occasionally preach in the minister's stead, he would be heard with pleasant interest, and the minister could preach elsewhere. And at other times, if qualified, he might go to preach as missionary in places around. But all the while, along with this service, the student is quietly pursuing the studies on which he is to be examined when he goes back to the school.

We have watched with some care the working of the various attempts to combine practical ministerial experience with the study of a school, and are satisfied that they have been attended with very serious objections which do not belong to this. At some proper time we mean to give more fully the reasons why we have urged the introduction of this feature into the plan of the new school. We will at present leave it with this general statement, and go on to describe the rest of the doings of the Convention.

MEETINGS OF WEDNESDAY EVENING.

Wednesday evening, a meeting was held in the Church of All Souls, at which addresses were made by Rev. C. A. Staples, Rev. A. D. Mayo, Rev. R. Laird Collier, Rev. James Freeman Clarke, Rev. Charles Lowe, and Rev. Dr. S. Osgood; all of a practical character. And at the same time another similar meeting was held at Brooklyn, in the Church of the Saviour; at which addresses were made by Rev. Dr. Bellows, Rev. Robert Collier, Rev. E. E. Hale, Rev. J. F. W. Ware, and Rev. A. P. Putnam.

MEETING OF THURSDAY MORNING.

Thursday morning, the first business in order was to consider a proposed amendment to the Constitution of the Conference, offered by Rev. James Freeman Clarke, as follows, — the same to be added as a new Article to the Constitution : —

ART. 9. To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby declared that all expressions in this Preamble and Constitution are expressions only of the majority of the Conference, committing in no degree those who object to them, and depending for their effect upon the consent they command on their own merits from the churches here represented, or belonging within the circle of our fellowship. And that we heartily welcome to that fellowship all who desire to work with us in advancing the Kingdom of God.

The debate which followed the introduction of this Amendment was perhaps the most noteworthy feature of the whole Convention. It was so important that at the request of many we propose to give hereafter a verbatim report of it, such as has already been printed in the "Christian Register." At present, we will try to convey as truthful an impression as we can of the whole matter, and to describe what we regard the attitude of the Conference, as the result of the action in New York. After the confusion of three successive debates, there appears to be, with many in the denomination, who have not cared to follow the discussions closely, some uncertainty as to what has been done.

GENERAL REVIEW OF THE QUESTION OF THE PREAMBLE.

To begin with, it will be remembered, that when the National Conference was formed, there was adopted, after some debate, the following Preamble to the Constitution : —

Whereas the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the

obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son.

Some objected to the expressions, "*Lord* Jesus Christ," and "kingdom of his Son," on the ground that they carried with them, in the minds of many, certain views of Christ's position, which they could not accept. There were others who thought that the Preamble had an appearance of being a creed, and that a creed was inconsistent with the free instincts of our body.

Accordingly, at the second meeting held in Syracuse, an attempt was made to abolish the Preamble. After a protracted debate, however, the movement failed, and the Preamble was retained. During the two years' interval since that meeting, there have been many discussions of this whole subject; and it was obvious that, in some form or other, the question must come up again at this present meeting.

And here let us make a little explanation, because there is some misunderstanding as to who were responsible for bringing the subject at this time before the Convention. We have heard it alleged against the conservative portion of the denomination, that, after deprecating the introduction of this subject, and urging strenuously that no time should be taken from the consideration of practical matters, they were, after all, the ones who brought it forward, — Dr. Bellows, in his opening discourse, and Dr. Clarke, by the offering of the resolution. As a matter of fairness, we would say that the subject was really before the Conference, independently of either of these gentlemen, who had, to be sure, the first words upon it at the Convention. During the few weeks previous to the meeting, almost every member of the Council received letters from many

of our brethren, insisting that this question should have a place and a fair chance for discussion. At a meeting of one of the Local Conferences, a vote was passed, demanding not only that the subject should come up, but that any one who might have a word to utter upon it should be heard. Not only, therefore, did it become inevitable that the subject would be introduced; but the Committee of the Council, in response to some request, had, before the meeting, placed it on the published list of topics to be considered; and, lest they should seem to any to treat it unfairly, they assigned it the most prominent place in their proposed programme of the meeting. Dr. Bellows treated of it in his discourse, just as he passed in review all the prominent topics that had been thus announced; and Dr. Clarke introduced the resolution, at the request of those who had all along desired the discussion.

Just here we will make one more statement, which may correct another misapprehension. We think that the number of those who felt aggrieved by the Platform of the National Conference has been greatly exaggerated. We probably received as many letters and listened to as many exhortations as any one, from persons insisting that something should be done in regard to it; and while we can testify to the intense earnestness of the feeling, we are also bound to say that by far the larger part of those who thus wrote and spoke, did so, not because they themselves felt troubled by the Preamble, but on the ground that if to any it was a stumbling block, they wanted the difficulty removed.

After Dr. Clarke had spoken, his resolution was discussed for three hours in a debate which, as already intimated, is among the most important ever had in our conventions, — important however, not because of any special effect it had on the result, but because it rendered so clear the spirit of our denomination, and interpreted so

plainly the meaning of the declarations of the Conference. Just as our National Constitution is illustrated by the reports of speeches in the Convention that formed it, and by articles in the Federalist, so the record of this debate will serve to explain, if any doubt ever arises, just what is meant both by the Preamble and by the article which was finally adopted.

I. And, first, it was made so clear that no one could doubt it longer, that the Conference absolutely and unequivocally planted itself on a Christian basis. So firm and decided was it on this point, that it would not consent to any thing that should even seem to imply otherwise. This fact had indeed become so manifest, even before the meeting of the Conference, that it was seen to be utterly useless to ask that the Preamble should be changed; and the movers in the matter very wisely decided not to propose it.

We can hardly state this point too strongly. Almost every speaker emphasized it; and it was easy enough to measure the sentiment of the Conference upon it.

Rev. Dr. Clarke, himself, in introducing the Amendment, says, in regard to the Preamble, —

"To my mind, it is of the greatest use, and, I suppose, to the minds of a majority of the Convention who adopted it. It is to me a matter of the utmost importance that, in some way or other (I do not care in what way), we should designate ourselves deliberately as a Christian body; as a body who believe in Jesus Christ. We do not want to cut ourselves off from connection with Jesus Christ and the great body of believers. But, more than that, it is not a question of reputation or a question of position. To me, and to a large part of this body, as I believe, it is a question of life.

. . . . . .

"I do not want to preach; but I say, in just so many words, — and I do not know but I have expressed it sufficiently, — that

we cannot do without some loyal, open, positive declaration of faith in Jesus Christ."

Rev. Mr. Hale, in supporting the Amendment, says, —

"I am the last man in this Convention, I think, to have any desire to cut off the Unitarian Association from the church of Christ. It is because this body votes itself, considers itself, declares itself, an integral member of the great body of Christ, that I am with it, and am standing here."

Rev. Dr. Osgood, while insisting strongly that there should be "no attempt to coerce the individual conscience, and that the old Christian liberty should be retained," yet refused to consent to any thing that should, by implication even, make our Christian attitude equivocal; and proposed, to that end, that in the last clause of the resolution three words should be inserted, so as to read, —

"And that we heartily welcome to that fellowship all who, *in Christian faith*, desire to work with us in advancing the kingdom of God."

Rev. Dr. Bellows solemnly and earnestly opposed the whole thing because of its possible construction as abandoning or weakening the Christian attitude of the Conference.

Rev. J. H. Heywood, in demonstrating that such construction was not possible, said, —

"Mr. President, our friends, in saying that they are willing to accept this Amendment, say that they come and take their places with us, as a Conference of Christian churches. Our Preamble says that. It stands out in very bold words. All that is said in the Constitution states or implies that we are a Conference of Christian churches, and if any come to unite with us in this Conference, they pronounce themselves as being, and wishing to be regarded as, Christian churches."

We should be glad to go on to quote from the rest of the speeches to this same purpose; but it can hardly be neces-

sary to do so. When at last almost all even of those who, like Dr. Bellows, and on his ground, opposed the resolution, voted in favor of the one which was passed, it may be clearly enough understood that it implied and involved no yielding on this one point.

II. And, in the second place, it was made equally clear, that the Conference was determined to avoid any thing that might even seem to be an infringement on individual liberty or the erection of a dogmatic test. On this point, as on the other, the speeches were emphatic; and they were chiefly significant, not because of their argument, but as exemplifying the ingrained sentiment of the body. It appeared that the most conservative men (like Rev. R. Laird Collier, &c.) were as sensitive as the most radical; and as determinedly demanded that if, by any possible interpretation, the Constitution, as it then stood, impaired the independence of any member of the Conference, some change, like the one suggested, should be made.

This, we may say, was no new spirit for a Unitarian Convention; but, from its very earliest existence, it has been as truly a fundamental principle of the denomination as its Christian faith itself. We find, if possible, stronger and more frequent declarations of it in the writings of the earlier Unitarians of forty years ago, at the time when the American Unitarian Association was organized, than we find in the speeches and articles of to-day. So clearly recognized and so ingrained in the life of the denomination had this principle become, that, when the Convention was called in New York, by which the National Conference was established, it was necessary — as preliminary to every thing else, and as the only possible condition of organizing any sort of union — to pass a resolution, which has always stood, as Rev. Mr. Chadwick rightly said, "underlying the Constitution of this Conference, even as the Declaration

of Independence underlies the Constitution of the United States."

That resolution was as follows: —

Resolved, That, to secure the largest unity of the spirit and the widest practical co-operation, it is hereby understood that all declarations of this Conference, including the Preamble and Constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship.

After a prolonged discussion, this very resolution was substituted for the resolution offered by Dr. Clarke; and when the question was put, it was carried by a vote of 326 to 12.

It will be seen that this is essentially the same with the article as proposed by Dr. Clarke, with the omission of the last clause. Probably some may now regret that action was not pressed afterwards upon this clause; but, from what has been said, it will seem evident that if this clause meant simply what Dr. Clarke and others defined it to mean, then it is virtually embodied already in the Constitution, as it manifestly is part of the spirit of the Conference. If it was meant as in any sense a reversal, as some feared it might be construed, of the idea of Christian allegiance which is proclaimed in the very name of the organization, then it must be perfectly clear to all that it never could have been carried.

On the whole, then, we repeat, these two things were shown, as clearly as words could show, to be the purpose and meaning of the Conference; namely, 1st, to hold the organization unequivocally to the Christian basis; and 2d, to guard by all means, and against every possible infringement, the principle of Congregationalism and of

individual liberty. It is because the debate presented these points so clearly, and defined so unmistakably the action of the Conference, that we rejoice so heartily in it. We would go before the world with the verbatim report of that morning's discussion, and we would challenge any one to declare whether that body, of which these were the free utterances, is not *Christian;* and we would challenge any one to declare if it is not also *liberal!*

So far as its influence on the Conference was concerned, we have already intimated that we believe the debate to have been of little effect in determining the result; and we are glad to repeat this belief. We are satisfied that, after the various agitation of the whole matter, and the interest taken in it during the last few years, the minds of the people were already made up, and that the vote would have been essentially the same as it was if it had been taken without any debate, after only a clear statement of what was proposed.

We have smiled at the serious words of some, even in our own denomination, who have since spoken as though we were at one time in imminent peril of dissolution. We think it was not vain bravery nor yet stupidity on our part, but only a real acquaintance with the spirit and the principles of the Unitarian body, that made us never more confident and assured of its strength and unity than during every moment of that debate. So much confidence have we in the stability, the intelligence, and the settled convictions of our denomination! At any rate, without any claim to prophetic power, but simply because of some opportunity to observe the sentiment of the denomination, we have on record our prediction, made at various times before the meeting of the Conference, and repeated during the most excited and seemingly confused moment of the discussion, that the result, whenever and however the vote might be taken, would be substantially what it actually was.

RESULT OF THE ACTION ON THE CONSTITUTION.

And now as to the real effect of this Amendment, and the action of the Conference, we have no hesitation in saying, as was said by Mr. Hale during the discussion, that in reality it had none, in the way of changing the character of the Conference. "Should any gentleman ask me," said Mr. Hale, "if I think the new article adds to the Constitution word or tittle, I should say, No. I should say, that I thought that, historically, fairly, the very words printed here are in that Constitution already. It is because I think so, that I vote for it now." But it did serve to make these words more unmistakably a part of the basis of the Conference, by re-affirming them and placing them in the very Constitution itself; and we regard this as a very important and useful thing.

And now, as the Constitution stands, with the Preamble and this article together, what shall we describe the position of the Conference to be? One of the speakers in the debate feared that the proposed article would simply serve to interpret the Preamble, so as to make it mean nothing. But, as we understand it, this article only guards the freedom of individual members of the Conference. *As a body*, the Conference is described in the title and the Preamble; and individuals joining it, join it knowing that it is such, and that all its actions, as a body, will be regulated on this basis. They know that it will continue so until a time shall come when, by a change in the prevailing sentiment, this Preamble, and the character of the Conference, shall have changed.

It is true, that at any time whenever two-thirds of the delegates, at any regular meeting, shall so demand, the Constitution may be changed. But if any express a feeling of insecurity on this account, and suggest the possibility of its

being sometime unchristian, and so hesitate about continuing in it, we are accustomed to remind them that so also by a similar method, provided in the Constitution, the government of the United States may be changed at any time from a republic to a despotism. Yet no one, we presume, hesitates for that reason to call it republican, or builds any calculations on what may be if the sentiment of the people should sufficiently change to obtain the requisite majority for a king. There is no better ground for calling the National Conference other than Christian, or for withholding co-operation with it in anticipation of its sometime becoming so. And, to continue the parallel, we do not believe that the principle of generous toleration is more inconsistent or is going to be more dangerous in the one of these organizations than in the other.

We have given to this subject a very considerable portion of our space, and thus have seemed to indorse the impression which has been conveyed by many of the reports of the Conference, that this discussion of the Preamble was the all-important and engrossing topic before the Conference. Those who attended the sessions, however, will remember the almost impatient eagerness with which, as soon as that question was disposed of, the Conference turned to the consideration of the many and important practical matters which came up in rapid succession; and they will remember, also, that in the strong earnestness of the meetings there was not the appearance even of a ruffle from the previous debate.

We shall present only a bare outline of the work proposed and discussed. Its variety and extent will command attention, and the various details will be the subject of frequent review as the year goes on; while most of them are already familiar to the readers of this Journal, as branches of the work of the American Unitarian Association.

THEATRE PREACHING.

The Conference met at two o'clock, Thursday afternoon, in the Church of the Messiah (Rev. Dr. Osgood's); and the President announced the subject for debate, "Our Duty to the Part of the Population of our Cities who have no Connection with the Established Churches and take no Interest in them."

W. B. Weeden, Esq., of Providence, opened the discussion, reading a very interesting account of the methods adopted in his city for drawing within the sphere of religious influence persons not in the habit of attending any place of worship, perhaps utterly indifferent to religion. These methods, he said (among which theatre-meetings had a conspicuous place), had been successful beyond the most sanguine expectations of the men engaged in the movement; and he thought the Liberal Church could not assume a negative position towards this profound development of life. They had an active duty to do, and could not maintain a mere watch upon the situation.

At the close of Mr. Weeden's address, Rev. Augustus Woodbury, of Providence, offered the following resolution: —

Resolved, That, in the opinion of this Conference, the so-called theatre-meetings, so successfully carried on in almost all our large cities, are doing a very important work, and should be encouraged, with the hope that they will culminate in a new religious organization, and place us on a basis broader than any now known.

Remarks were made by Rev. J. B. Green, Rev. G. H. Hepworth, Rev. Robert Collyer, Rev. Dr. Osgood, Rev. C. A. Staples, Rev. J. F. Clarke, Rev. E. E. Hale, Rev. G. L. Chaney, Rev. S. R. Calthrop, Rev. C. F. Barnard, Rev. John Williams, and Rev. W. O. White; and interest-

ing facts were adduced illustrating the remarkable success of these attempts to present Christianity to the people, under the form of our Unitarian faith.

The following resolution was passed: —

Resolved, That a committee of three be appointed by the President to report a plan for the organization of a system of theatre-meetings throughout the country, to present their report to-morrow afternoon to this Conference.

In accordance with this resolution, a general plan was prepared; and the following committee were appointed to carry it forward: —

Central Committee, — Rev. George H. Hepworth, Rev. E. E. Hale, Rev. George L. Chaney, H. P. Kidder, Esq., and Wm. H. Baldwin, Esq.

District Committee, — Rev. A. Woodbury, Rev. A. D. Mayo, Rev. S. R. Calthrop, Rev. J. H. Allen, Rev. C. E. Grinnell, Rev. M. W. Willis, Rev. T. B. Forbush, Rev. George Batchelor, E. W. Clark, Esq.

RAISING OF MONEY FOR THE AMERICAN UNITARIAN ASSOCIATION.

The Conference re-assembled at half-past seven o'clock, Thursday evening, the President in the chair.

"The Methods of raising Money by the Churches for the American Unitarian Association" was announced as the topic for consideration; and Rev. J. F. W. Ware read a carefully prepared paper on the subject, urging the adoption of a more systematic method for the collection of funds, and appealing to the churches for more generous contributions to aid in carrying on the missionary and other work of the Unitarian Association.

Rev. Charles Lowe followed, and spoke of the urgent needs of the Association, and of the many fields opening to them.

Rev. A. P. Putnam, of Brooklyn, N.Y., offered the following resolution, which he supported in a brief speech: —

Resolved, That this Conference recommend that the first Sunday in November of every year be designated as the missionary Sunday of the Unitarian Church, on which an annual collection for the benefit of the American Unitarian Association shall be taken in all our churches.

Rev. Mr. Ware said it was proposed that this missionary Sunday should commence in November, 1869.

Addresses on the general subject were made by Rev. Robert Collyer and Artemas Carter, Esq., of Chicago, and Rev. Dr. Farley, of Brooklyn, N.Y. Hon. S. Padelford offered the following resolution: —

Resolved, That the Rev. J. F. W. Ware be requested to act, in conjunction with the Secretary of the American Unitarian Association, during the next three months, in raising money for the Association, in such ways and by such methods as shall be deemed advisable, on consultation with the Secretary of the American Unitarian Association and with the officers.

John E. Williams, Esq., of Yonkers, N.Y., moved to amend the resolutions offered by Mr. Putnam, so as to fix the day as the *last* Sunday in November, instead of the first, and have the missionary Sunday commence in 1868.

While these resolutions were pending, Mr. Lowe suggested that perhaps some particular detail of the work being done by the Association might be more useful than any general sketch of it could be, in making its operations and its opportunities known; and for this purpose, he should be glad to have the Conference hear from our brethren of the African Methodist Episcopal Church, who were present; and he explained in a few words the plans for work among the colored people in co-operation with that Church. Accordingly, Bishop D. A. Payne, and Bishop Brown, of the American Methodist Episcopal Church, and

Rev. Mr. Tanner, editor of the "Christian Recorder" its denominational organ, on invitation of the President, addressed the Conference, giving statistics in regard to their church operations and the state of things at the South, which were received by the Conference with exceeding interest.

Mr. Lowe then proposed that the Conference should also hear a few words touching the kindred work entered on by the Association for the poor white population of the South. For, he said, we aimed to avoid any sectional and partial interest, and to go in the spirit of Christian love wherever there was good to be done; and Miss Amy M. Bradley was invited to describe her work, as missionary of the American Unitarian Association and the Soldiers' Memorial Society among the poor whites in Wilmington. This she did in so affecting an address, that the sum of $600 was raised on the spot, to aid her in her work.

Returning now to the resolutions of Rev. Mr. Putnam and Mr. Padelford, they were passed, with amendments, substituting the second Sunday of November instead of the first, and making it apply to the year 1868.

We would say that the Sunday designated in the resolutions was fixed upon after careful consultation among the Secretaries of the Local Conferences; and we cannot too earnestly urge upon our pastors and delegates the importance of their seeing to it that the purposes expressed at the Conference be carried out. Circumstances have prevented Rev. Mr. Ware from entering at once with his whole time upon the work to which he was appointed; but we beg our churches not to wait for any outside appeal, and to show their faith and earnestness by their ready response.

FRIDAY MORNING'S BUSINESS.

On Friday morning, on motion of Rev. J. D. WELLS, it was —

Resolved, That the thanks of this Conference be extended to Rev. Dr. Bellows for his able, comprehensive, and eloquent discourse delivered before the Conference, and that a copy of it be requested for publication with a report of the Conference.

The list of officers for the Conference was then reported, and accepted, as follows: —

President, — Hon. THOMAS D. ELIOT, of New Bedford, Mass.

Vice-Presidents, — Hon. JAMES SPEED, Louisville, Ky.; Hon. CHAS. S. MAY, Kalamazoo, Mich.; Hon. GEO. PARTRIDGE, St. Louis, Mo.; Hon. JOHN WELLS, Chicopee, Mass.; Gen. M. F. FORCE, Cincinnati, O.; Gov. A. E. BURNSIDE, Providence, R.I.

Recording Secretary, — Rev. R. LAIRD COLLIER, Chicago, Ill.

Statistical Secretary, — Rev. AUGUSTUS WOODBURY, Providence, R.I.

Corresponding Secretary, — Rev. JOHN D. WELLS.

Assistant Secretary, — Rev. H. W. FOOTE, Boston, Mass.

Treasurer, — H. P. KIDDER, Esq.

Executive Committee, — Rev. H. W. BELLOWS, D.D., New York; ARTEMAS CARTER, Esq., Chicago; Rev. JAMES FREEMAN CLARKE, Boston; WARREN SAWYER, Esq., Boston; Rev. CHARLES LOWE, Boston; O. G. STEELE, Esq., Buffalo, N.Y.; Rev. A. D. MAYO, Cincinnati; WM. B. WEEDEN, Esq., Providence; Rev. G. H. HEPWORTH, Boston; JOSEPH SHIPPEN, Esq., Meadville.

Rev. AUGUSTUS WOODBURY, of Providence, offered the following resolution: —

Resolved, That this Conference hereby express its interest in the labors performed in India by the Mission established in that country by the American Unitarian Association; which labors have been characterized by a rare and truly Christian devotion and zeal.

Rev. C. H. A. Dall, recently from India, was then introduced, and received a hearty greeting. He proceeded to give, at some length, an account of the operations of the Mission of the Unitarian Association in India, and the results which had attended their labors, which was heard with the most profound attention and interest.

Rev. R. Laird Collier urged that some immediate action be taken to testify to the interest of the Conference in this Mission; and the sum of $2,500 was pledged by the delegates for themselves and their churches.

The President then announced as the next topic for discussion, "The Relation between our Churches and the Liberal Churches of Europe."

Rev. Dr. Bellows made an address upon this subject, full of information and suggestion, the result of his own recent observation, and closed by offering the following resolutions, which were adopted: —

Resolved, That the American Unitarian Association be recommended to consider the expediency of establishing a permanent missionary church of the Unitarian faith at Paris, France, calling for funds for that special purpose, the object being to create a European centre, by which to gather in the sympathy of Liberal Christians in Europe, and to meet the wants of Protestant Christians in the city, of the Unitarian faith, resident in or passing through Paris.

Resolved, That we desire to cultivate the closest relationship with our English Unitarian brethren, and congratulate ourselves upon the increasing intercourse and intimate acquaintance of the American and English Unitarian churches and ministers; and that we gratefully acknowledge the generous hospitality extended to the official representative of this body, lately in England, and earnestly invite the early appearance among us of English Unitarians.

Rev. Augustus Woodbury, of Providence, supported the resolutions offered by Dr. Bellows in some remarks,

which had reference to his observations made in Paris, Rome, Florence, and elsewhere, as to the character of American preaching, the position of the European mind toward religious subjects, and the progress of education, particularly in Italy.

The President then stated that the last subject proposed for the consideration of the Conference was, "The best Arrangements for assisting the Publication of a Liberal Religious Literature."

Rev. Dr. BULFINCH stated that the views of the committee had been presented in print, and he thought, therefore, as the hour for adjournment had arrived, that he might be excused from saying any thing upon the subject; but he presented the following resolutions, which were adopted: —

Resolved, That the Conference observe with pleasure the increased activity of the American Unitarian Association in the publication and circulation of books.

Resolved, That it is of high importance that there should be provided an Introduction to the Scriptures, a Commentary upon them, and a History of the Christian Church, embracing, in popular form, the best results of modern scholarship; with works for general use, of a meditative and devotional character; and that the subject of procuring or aiding the preparation of such works be commended to the attention of the American Unitarian Association.

Resolved, That the Conference suggest to the Association to consider the expediency of preparing, by the labors of a sufficient number of competent scholars, a Family Bible; the text and translation to have the most important and best established emendations of recent criticism; to be arranged in paragraphs and parallelisms, and to be accompanied by brief Notes, and Introductions to the various books.

Rev. Mr. WOODBURY then presented the following resolutions: —

Resolved, That this Convention rejoices in the opportunity of co-operation with the African Methodist Episcopal Church in the great work of ameliorating the social, civil, and religious condition of the colored population of the United States.

Resolved, That we heartily indorse the action of the American Unitarian Association in appropriating $4,000 for this purpose.

Resolved, That we hereby commend this work to the increased liberality of our churches, through the American Unitarian Association.

These resolutions were adopted.

He also proposed the following: —

Resolved, That this Conference desires to cultivate the most friendly relations with, and encourage paternal intercourse between, the various Liberal Christian bodies in this country; and that a committee of three be appointed to represent our fraternal sentiments, and to consider all questions which relate to mutual intercourse and co-operation.

Resolved, That this committee be empowered to appoint delegates from our Church to visit and confer with the Liberal organizations on the occasion of their annual meeting.

These resolutions passed; and Rev. Messrs. Hale, Lowe, and Wells were appointed as the committee.

On motion of Mr. HALE, it was voted that the Committee on the Endowment of Antioch College, appointed at the last Conference, be continued till the next Conference.

The doxology was then sung; and, after a benediction by Rev. T. J. Mumford, the third session of the National Conference of Unitarian and other Christian Churches was brought to a close.

MISSIONARY SUNDAY.

The day on which this Journal will be received in our churches is the day recommended by the National Conference as that on which, in every church in our denomination, a collection shall be taken for the American Unitarian Association. The hope is that this simultaneous action will be, when the churches shall have become accustomed to it, helpful by reason of the consciousness of acting all together in one common effort. And, although the time has been short, and circumstances have intervened which for a while made delay seem advisable, it has been thought best, by the officers of the American Unitarian Association, to abide by the recommendation, and to issue their appeal for a general collection on that day, even though some loss should result in the receipts of the present year.

Let us hope, therefore, that in *every society* a collection will be taken, even if it contributed ever so recently, and even if the sum be ever so small. *Let us have the encouragement of a universal response, whatever the amount may be.*

But as to the amount, let it be measured by no narrow scale, but rather by the magnitude of our opportunity. Consider well the large variety of objects which this single appeal includes, and remember that every society helps to cultivate in the whole denomination the spirit of liberality on which under God the success of our course depends.

We would suggest that, in taking the collection, different methods may be adopted according to the convenience of the society. In some places a simple box collection is preferred; in others it is found convenient to place slips of paper or cards in the pews, on which those who have not the money may write their names and the sums they mean to give; in other cases it

will be found advisable to follow up the Sunday collection by solicitation through a committee.

We earnestly call on the pastors, and on interested laymen and laywomen, especially on the delegates to the National Conference, to see to it, that what is done shall be worthy of the cause, and of the spirit shown at the meeting when this recommendation was urged.

NEW PUBLICATIONS.

The Son of Man. By THOMAS WICKES, D.D. Boston American Tract Society.

We shall be glad if any word of ours can help bring this little book into notice. It is unpretending, — has not the word "Ecce" in its title, — and yet deserves a place among the best of the recent popular expositions of the Life of Christ. It is thoroughly liberal, and there are few chapters in which are found any thing with which to disagree on the score of doctrine. Few persons can read it without getting some new suggestions that will be helpful to the better understanding of the life and spirit and teachings of Jesus. — ED.

If, Yes, and Perhaps. By EDWARD E. HALE. Boston: Ticknor & Fields.

To begin our notice with a criticism, we should say, that, to our sober fancy, that of Mr. Hale sometimes seems riotous in its play; and to our duller imagination some of his writing appears extravagant so as to lose its effectiveness. With this single drawback, we have nothing to moderate our admiration for this book, which proves that its author has decided genius for this department of literature, and that he deserves a place among the first of our story-writers. He is always fresh, witty, original, forcible, and entertaining, with a vein of tenderness, and a strong sympathy with every form of need; and at the same time a clear perception of wrong, which he is ever ready to assail with a kind of good-natured satire, that is more effective than abuse.

Mr. Hale shows a remarkable familiarity with literature, and especially with history, even in its obscurest details; but he is never pedantic, and he takes his best material out of the common life of every day. Best of all, he almost always writes with a high moral and practical aim. The last story in this volume, called "Christmas Waits in Boston," we could wish to see cir-

culated for a tract. In the preparatory note, he says his purpose is to show that "the poor befriend the rich as truly as the rich the poor, that in the Christian life each needs all;" and by most ingenious incidents every one of them, natural and possible, he unfolds the richness of life's opportunities, and the multitude of ways of doing good that are open to every one who is willing to improve them.

"The Man without a Country," and some other of the stories in the volume, are already widely known; and we predict that the rest soon will be. — ED.

Plymouth Pulpit. A weekly Publication of Sermons preached by HENRY WARD BEECHER. New York: J. B. Ford & Co., 164 Nassau Street.

Smoking and Drinking. By JAMES PARTON. Boston: Ticknor & Fields.

This little volume consists of three articles which have appeared in the "Atlantic Monthly," and which have deservedly attracted much notice, entitled, "Does it pay to smoke?" "Will the Coming Man drink Wine?" and "Inebriate Asylums, or a Visit to one." They are written in that bright style which characterizes Mr. Parton's writings, and are also exceedingly weighty as discussions of these great practical moral questions.

The New-England Tragedies. By HENRY WADSWORTH LONGFELLOW. Boston: Ticknor & Fields.

The second of the poems in this volume is a pleasantly told story of the days of Salem Witchcraft; with touches of nature and other qualities of poetic excellence. But we cannot pronounce the volume, as a whole, worthy of the author's fame. — ED.

Manual of Latin Grammar. Prepared by WILLIAM F. ALLEN, A.M., and JOSEPH H. ALLEN. Boston: Edwin Ginn; Woolworth, Ainsworth, & Co.

This little work of 127 pages is worthy of the highest praise, as a monument of painstaking fidelity, and of thorough acquaintance with the structure of language and with the principles of instruction. Within this short compass, in clear, distinct type, and with ample illustration, is given all that is really essential for such comprehension of Latin as is usually attained in the school and college course. We commend it to all who are interested in the cause of education, and believe it is likely to find a wide acceptance. — ED.

Cast away in the Cold. By Dr. ISAAC I. HAYES. Boston: Ticknor & Fields.

A bright tale of adventure in the Arctic regions.

The King's Lily and Rosebud. By ANNA M. DIAZ. Boston: Ticknor & Fields.

Atlantic Almanac for 1869. Edited by DONALD G. MITCHELL. Boston: Ticknor & Fields.

A worthy specimen of the taste and enterprise of the publishers.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 19, 1868. — Present: Messrs. Eliot, Kidder, Padelford, Smith, Cudworth, Livermore, Metcalf, Reynolds, Ware, Crosby, Lyman, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the following institutions: Female Seminary of the Clinton Liberal Institute, Clinton, N.Y.; Utica Free Academy, Utica, N.Y.; and Young Men's Christian Union, Boston.

They reported that they had requested Rev. James Freeman Clarke, D.D., to prepare a memoir of John A. Andrew, presenting especially the religious aspect of his life, to be published as one of a series of religious biography; and Rev. John F. W. Ware, to prepare a volume of sketches of young men of our faith who lost their lives in the country's service during the war, to be also one of the biographical series.

They also reported in favor of appropriations for the following purposes, which were voted: to publish two books for children, the manuscripts of which were now in the hands of the Sunday School Society, recommended for publication by that Society, and the Ladies' Commission on Sunday-school Books; to publish the new Sunday-school Hymn and Tune Book; to print pages of hymns and tunes, from the Association's Hymn and Tune Books, for the use of theatre congregations; and to issue new editions of the following works: Norton's

"Statement of Reasons," and "Genuineness of the Gospels," "Seven Stormy Sundays," and Clarke's "Christian Doctrine of Prayer."

The Committee on the New-England States submitted reports, received from Rev. J. M. L. Babcock, of missionary work in Northern New Hampshire, and Rev. John Murray, of Houlton, Me.; and recommended appropriations as follows, which were voted: $100 towards the support of Rev. S. D. Robbins, as pastor of the Society in Wayland, Mass.; $100 to the Society in North Chelsea, Mass., for one year; and $250 to the Society in Bedford, Mass., for the coming year, in accordance with the recommendation of the officers of the South Middlesex Conference; to be given on condition that they should repair their church edifice, and hold religious services for one year.

The Committee on the Western States presented a report, in which the following appropriations were recommended, which were voted: $100 to Rev. Dr. Nathans, for missionary work in Sacramento, California, among the Jewish population there, and for service in translating into Hebrew and other languages such of our publications as might be selected for the purpose by the Publication Committee; $400 to the Society in Leavenworth, Kansas, the ensuing year, on condition that the pastor should give twelve Sundays during that time to missionary service, under the direction of the Western Secretary and the Western States' Committee; and $300 as compensation for Rev. P. Wald, as pastor of the German Liberal Christian Society in Columbus, Wis., for the year beginning Aug. 1, 1868, on condition that he should give ten Sundays during the year to missionary service, under the same direction.

The Committee on the Middle and Southern States reported in favor of granting the application of the Society in Wilmington, Del., for aid, to the amount of $1,000 for the coming year; and also of an appropriation of $100 to Rev. A. S. Ryder, for missionary work in Florida, and especially in Jacksonville; and their report was adopted.

The Committee on Theological Education recommended, that, in accordance with the request of the Professors of the Cambridge Divinity School, the sum of $50 should be appropriated

in aid of each of the following students in that institution: James M. Sterrett, Edward L. Stoddard, and Nicholas P. Gilman; which recommendation was adopted.

The Committee on Foreign Missions reported, that a communication had been received, through Rev. C. H. A. Dall, from the Consistory of the Hungarian Unitarians; which, coming too late for the last meeting of the Board, was published in the October number of the "Monthly Journal;" also, photographs of some of the leading men of the Hungarian Unitarian Church; and the Secretary was requested to acknowledge in an appropriate manner the receipt of the communication and the photographs.

The Secretary having informed the Board that, at the recent meeting of the National Conference, various resolutions were adopted relating to the work of the Association, which had not yet been communicated to him officially, he was instructed to refer them, when so communicated, to the proper Standing Committees.

He also called attention to the vote of the Conference, recommending that a collection should be taken up in the churches, on the second Sunday of November, for the Association; and the whole subject was referred to a committee, consisting of Mr. Ware and himself, with authority to take all necessary action in the premises.

The Board then adjourned to Monday, November 9.

INTELLIGENCE.

The Wisconsin and Minnesota Conference held a meeting at Berlin, Wis., on Wednesday, Sept. 16, when officers were chosen for the ensuing year, as follows: President, Hon. A. M. Thomson, of Janesville; Vice-Presidents, T. L. Terry, of Berlin, and J. O. Thayer, of Sheboygan; Secretary, Rev. Duncan G. Ingraham, of Ripon; Treasurer, Abraham F. Clarke, of Milwaukee; Directors, Rev. Thomas D. Howard, of Sheboygan, Rev. Marshall G. Kimball, of Madison, and Thomas Mason, of

Milwaukee. Reports were made by the various churches connected with the Conference, and sermons preached by Rev. C. L. Balch, of Janesville; Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association; Rev. Marshall G. Kimball, of Madison; and Rev. Edward H. Hall, of Providence, R.I., temporarily in charge of the Society in Milwaukee.

Rev. Rushton D. Burr was installed as pastor of the Society in Yonkers, N. Y., on Wednesday, Sept. 16. The sermon was preached by Rev. Alfred P. Putnam, of Brooklyn. Rev. Samuel Osgood, D.D., of New York, gave the charge; and Rev. Octavius Frothingham, of New York, the address to the people. The prayer of installation was offered by Rev. Frederic A. Farley, D.D., of Brooklyn; and Rev. William R. G. Mellen, of Flushing, gave the right hand of fellowship.

The Essex-county Conference held a meeting at Haverhill, Mass., on Wednesday, Sept. 23. After devotional exercises, conducted by Rev. C. H. A. Dall, missionary of the American Unitarian Association in India, and a few words of welcome from the President of the Conference, Hon. Isaac Ames, of Haverhill, Rev. John C. Kimball, of Beverly, the Secretary, presented a report of the work done since the last meeting. This was followed by a report from Miss H. E. Lunt, the missionary agent of the Conference, giving a full account of her experiences in the places she had visited. After the reading of this report, it was voted unanimously to have it printed, and to ask Miss Lunt to continue the same sort of work through another quarter.

The report of the committee on the resolutions offered by Rev. J. Vila Blake, at the last meeting, providing that the Conference inquire into the charges against the National Conference, of making a creed, and exhibiting a narrow and sectarian spirit, was presented. After an extended discussion, the resolutions reported by this committee were passed, to the effect that all who believed such charges should go to the coming meeting of the National Conference, and express and enforce

their views, and that all who wished to be heard on the subject there were entitled to respectful consideration.

At the close of this discussion, Miss H. E. Lunt and the Secretary were chosen delegates to the National Conference, and an address was delivered by Mr. W. E. Matthews, agent of the African Methodist Episcopal Church.

The South Middlesex Conference held a meeting, on Wednesday, Sept. 23, at Winchester, Mass., the president, Hon. Charles Hudson, of Lexington, occupying the chair. Most of the day was occupied with a discussion of the resolutions reported at the last meeting by Rev. Edmund H. Sears, relating to church organization, the communion service, &c., which were finally adopted. The last hour was spent in listening to the experience of some of the pastors present in meetings outside of the regular Sunday services; and the further consideration of the subject was then deferred till the next meeting. Hon. E. R. Hoar, of Concord, and T. S. Harlow, Esq., of Medford, were chosen delegates to the National Conference.

The Young Men's Christian Union, of Boston, dedicated their new rooms, at No. 300, Washington Street, on Wednesday evening, Sept. 30, with appropriate services. Addresses were made by Mr. William H. Baldwin, President of the Union, Hon. Frederic W. Lincoln, Jr., Hon. Josiah Quincy, Rev. Samuel H. Winkley, and Rev. George H. Hepworth.

Mr. Edward A. Horton, a graduate of the Meadville Theological School, in the last class, was ordained as pastor of the Society in Leominster, Mass., on Thursday, Oct. 1. The order of services was as follows: Introductory prayer, by Rev. E. C. L. Browne, of Bolton; reading from the Scriptures, by Rev. Alpheus S. Nickerson, of Sterling; sermon, by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer, by Rev. Joseph Allen, D.D., of Northboro'; charge, by Rev. William S. Heywood, of Hudson; right hand of fellowship, by Rev. George H. Young, of Westford; address to the people, by Rev. Crawford Nightingale, of Groton Junction; benediction, by the pastor.

The Union for Christian Work, in Providence, R.I., dedicated their new rooms, on Friday evening, Oct. 2, with appropriate services. Addresses were made by William B. Weeden, Esq., President of the organization, and Rev. Edward E. Hale, of Boston; also by gentlemen representing the committees of the Union on worship, education, hospitality, and benevolence.

Rev. James T. Hewes was installed as pastor of the First Society, Salem, Mass., on Sunday, Oct. 4. Hon. Charles W. Upham introduced the exercises with a few remarks in behalf of the Society. The sermon was preached by Rev. George W. Briggs, D.D., of Cambridgeport, the former pastor; and Rev. Samuel C. Beane, of the East Church, Salem, gave the right hand of fellowship.

Rev. Clay McCauley was installed as pastor of the Society in Rochester, N.Y., on Monday evening, Oct. 5. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Rev. Frederic Frothingham, of Buffalo, N.Y., offered the prayer of installation, and delivered the address to the people. The charge was given by Rev. Samuel R. Calthrop, of Syracuse, N. Y.; and the right hand of fellowship, by Rev. Asa Saxe (Universalist), of Rochester.

The North Middlesex Conference held its annual meeting at Nashua, N.H., on Wednesday, Oct. 14, the president, Hon. E. B. Patch, of Lowell, occupying the chair. The subject appointed for discussion was "The Relative Duties of Pastor and People," which was introduced by addresses from Deacon Otis Adams, of Chelmsford, and Rev. George H. Young, of Westford.

Officers for the ensuing year were chosen as follows: President, Hon. E. B. Patch, of Lowell; Vice-Presidents, Hon. Daniel Needham, of Groton, and Rev. Minot G. Gage, of Nashua; Secretary, Rev. George H. Young, of Westford; Treasurer, Hapgood Wright, of Lowell.

The Middlesex Sunday School Society held its annual meeting at Newton Corner, Mass., on Wednesday, Oct. 14. Rev. Henry H. Barber, of Somerville, delivered an ad-

dress, and there was a discussion of the question, "What are the Best Methods of teaching and conducting a Sunday School?".

The officers of last year were re-elected.

The Norfolk Conference held a meeting at Sharon, Mass., on Thursday, Oct. 15. Rev. George Hill (Universalist), of South Dedham, read an essay on the following subject, which was followed by a general discussion: "How may those who neither connect themselves with any Religious Society, nor attend any Religious Worship, be best brought under the Influence of Christian Institutions?"

The following resolutions (based upon the essay and subsequent discussion), offered by Rev. Frederic Hinckley, of Dorchester, were unanimously adopted by the Conference: —

Resolved, That the condition of the large class of persons not connected with any religious society, and more or less withdrawn from Christian influences, demands the most earnest attention and persistent effort of the churches.

Resolved, That we recommend to each church in this Conference immediate consideration and labor for this class in their own neighborhood.

Resolved, That we pledge ourselves, and invite the members of our churches, to a new consecration, in this and in all ways, to the good of man and the service of God.

The new Free Society, Boston, who are to occupy the Music Hall, commenced their services there, Sunday, Oct. 18, and a sermon was preached by the pastor, Rev. William R. Alger, on the "Uses and Abuses of Church-going." The Hall was filled.

The Sunday School Society held its annual meeting at Worcester, Mass., on Tuesday and Wednesday, Oct. 20 and 21.

The opening session was held on Tuesday forenoon, Rev. Edwin G. Adams, of Templeton, one of the vice-presidents, occupying the chair. After prayer, by Rev. Frederic Hinckley, of Dorchester, the reports of the treasurer, Mr. Samuel G. Studley, and the secretary, Rev. Leonard J. Livermore, were read, and then accepted. The proposition, made at the last Annual

Meeting, to so amend the Constitution of the Society, that its title should be the *Unitarian* Sunday School Society, was then taken up, and, after discussion, the amendment adopted. A brief discussion followed on some of the topics presented in the Secretary's report, after which the Convention adjourned for dinner.

At the beginning of the afternoon session, officers for the ensuing year were chosen as follows: President, Warren Sawyer, of Boston; Vice-Presidents, Rev. Edwin G. Adams, of Templeton, and Rev. Carlton A. Staples, of Chicago, Ill.; Secretary, Rev. Leonard J. Livermore, of Cambridge; Treasurer, Abraham A. Call, of Boston; Directors, Rev. Warren H. Cudworth, of East Boston, Sidney A. Stetson, of Boston, William H. Baldwin, of Boston, Hon. Henry Chapin, of Worcester, and Rev. John F. Moors, of Greenfield. Rev. Richard Metcalf, of Winchester, then read an essay on "A Training School for Teachers," and the rest of the afternoon session was spent in a discussion of the question of raising the price of the "Sunday School Gazette," and matters of finance.

In the evening, a sermon was preached by Rev. Charles J. Bowen, of Boston.

Wednesday morning, there was a prayer and conference meeting of an hour, conducted by Rev. William P. Tilden, of Boston; after which the regular business session of the Convention began. All matters connected with the finances of the Society were then referred to a Business Committee, consisting of Rev. Frederic Hinckley, Rev. John F. Moors, and Hon. Simon Brown; and then Rev. Samuel C. Beane, of Salem, read an essay on "The Sunday School, apart from the Routine of Class Instruction." A discussion followed the reading of the essay, after which the Business Committee reported in favor of an appeal to the churches for the sum of $5,000, to be applied as follows:—

General expenses, $2,000; "Sunday School Gazette," $1,000; donations of "Gazette" and books, $500; improvement of manuals, $500; resuming (by consent of the American Unitarian Association) the publication of the Sunday School Hymn and Tune Book, $1,000. They recommended also that a contribution should be taken upon the second

Sunday of May annually, and that the local Conferences should distribute the assessment by the same method employed in raising money for the Association.

Rev. William G. Scandlin, of Grafton, moved an amendment, requesting the Unitarian Association to act in the collection of the money, but providing, in case of its declining, that the collection and distribution be done by the Society directly. A discussion followed, in which the plan of a union with the Association, and the best methods of raising and distributing Sunday-school money, were considered. The amendment was adopted, by a vote of 53 to 42, and the report, as amended, by a vote of 42 to 13.

Other matters were discussed; various votes of thanks were passed, among which were two to the readers of the essays, accompanied with a request that copies should be furnished for publication; and the Convention adjourned.

Rev. Almanza S. Ryder has resigned his position as pastor of the Benevolent Fraternity of Churches' Chapel, at Washington Village, Boston, and gone to the neighborhood of Jacksonville, Fla., to reside, where he will do some missionary work for the American Unitarian Association.

Rev. J. Vila Blake has resigned the charge of the Society in Haverhill, Mass.

Rev. George H. Hosmer has accepted a call from the Society in Bridgewater, Mass.

Mr. Isaac F. Porter, a graduate of the Meadville Theological School in the last class, has accepted a call from the Society in Princeton, Ill.

Rev. Nathaniel Seaver, Jr., has accepted a call from the newly organized Society in Davenport, Iowa.

Rev. Henry C. Leonard has resigned the charge of the Society in Albany, N.Y.

Rev. Henry L. Myrick has relinquished the charge of the Society in Northboro', Mass.

Rev. Milton J. Miller, lately of the Christian Connection, and pastor of the Society in Troy, Ohio, has accepted a call from the new Unitarian Society in Geneseo, Ill.

Mr. Zerah Masters, a graduate of the Meadville Theological School in the last class, has accepted a call from the Society in Kenosha, Wis.

Rev. Thomas Hill, D.D., has resigned, on account of the continued illness of his wife, the presidency of Harvard College, and will hereafter reside in Waltham, Mass.

Rev. Abraham A. Roberts has resigned the charge of the Society in Baraboo, Wis.

Rev. James Sallaway, of Clinton, Mass., has accepted an invitation from the committee of the Benevolent Fraternity of Churches, Boston, to take charge of the Society at Washington Village, Boston.

ACKNOWLEDGMENTS.

1868.			
Sept. 23.	From a friend in Milford, N.H.		$25.00
24.	„	Society in Peabody, Mass., including life-memberships for Mrs. Eliza Sutton, Mrs. Serena Ayer, Mrs. M. J. Cutler, Mrs. A. M. S. Galvin, Mrs. Martha Goodridge, and Mrs. E. M. Little	317.50
24.	„	First Parish, Portland, Me.	241.37
24.	„	Rev. George Dexter, as annual membership.	1.00
25.	„	Westminster Society, Providence, R.I., on account	1,200.00
26.	„	Society in Gloucester	51.00
26.	„	Society in Peabody, additional	12.50
26.	„	Rev. James T. Hewes, as annual membership.	1.00
30.	„	South Congregational Society, Boston, additional (in all $2,500)	600.00
30.	„	Society in Arlington	109.37
Oct. 3.	„	Society in Keene, N.H.	220.00
5.	„	Society in Medfield	31.00

Oct.	5.	From Young Men's Liberal Christian Union, North Woburn	5.90
	5.	„ Society in South Scituate, indcluing life-membership for its pastor, Rev. W. H. Fish	50.00
	5.	„ Society in Eastport, Me., for "Monthly Journals"	41.00
	6.	„ Society in Taunton, for "Monthly Journals".	97.00
	6.	„ a friend, for India Mission	3.00
	10.	„ Society in Calais, Me., to make its pastor, Rev. W. G. Nowell, a life-member	30.00
	12.	„ Society in Buffalo, N.Y. additional (in all $800)	100.00
	12.	„ a friend	5.00
	13.	„ Society in Athol	75.00
	13.	„ collection at meeting of National Conference in New York, for work of Miss Amy M. Bradley 519.15 For India Mission 117.25	636.40
	13.	„ John E. Williams, New York, for India Mission	50.00
	13.	„ Rev. Dr. Bellows' Society, New York, as amount pledged, at meeting of National Conference, for India Mission	205.53
	14.	„ Society in Leominster	110.00
	15.	„ Third Religious Society (Rev. Joshua Young's) Hingham	75.00
	19.	„ a friend, for Boston School for the Ministry.	50.00
	19.	„ a lady, for African Methodist Episcopal Church	10.00
	19.	„ Rev. Francis Tiffany, as annual membership.	1.00
	19.	„ Society in Quincy	328.40
	21.	„ Society in Dighton	100.00
	22.	„ Society in Syracuse, N.Y., on account	189.55
	22.	„ Society in Bangor, Me.	500.00